4: Hobley C-5 (ca. 1900) 1902 FL11 Loan FL11

village is a long way off the girl's relations sleep at his village, but if they can 515
manage to do so they return the same day. Next day the bridegroom's brothers and his other wives take the bride back to her father's village and there is a great feast and much drink; the bridegroom does not go.

The father of the girl next day presents his daughter with a goat and she 583
returns to her husband. The girl's husband then continues to make payments to 585
his father-in-law; the total amount it is necessary to pay varies from two to six cows; if he stops paying his wife will go off to her father's village and stay there for a month or so until the man resumes payments. Before the big attack of cattle plague in 1890 and 1891 it is said that as many as forty cows were sometimes paid for a wife.

If a woman does not bear her husband a child quickly the husband stops his 583
payments, but the husband has no claim for the return of any of the property as 587
long as the woman stays with him. If a wife dies and has borne no children the property is returned, or one of her sisters is given the man to wife and the man only pays about twenty goats for the sister.

If a woman will not stop with her husband she is married to some 586
one else, and the first husband is repaid from what the second husband pays. If a woman has a child and is ill-treated she can leave her husband but the child belongs to him; if the child be a boy, when it grows up and the mother grows old she will generally come back to live with her son. If 583
after a marriage has been arranged a father is loth to part with his daughter the young man employs his friends to waylay the girl in the daytime. If the girl however refuses to stay at her suitor's village and runs away, the property paid over is returned without delay, and the match is broken off. If a woman remains unmarried for a longer period than usual she often goes off to a chief or someone with plenty of cattle and states that she intends to [622
stay there and cook for him; in such a case she is usually taken to wife, but the 515]
man pays much less than is nominally customary. Chiefs have from ten to forty wives. They are generally speaking very moral in their domestic relations. [582]
They do not intermarry in the same clan, but a man will marry the daughter of a man named the same as himself.

Pottery.—All pottery is made by women and is similar to that of the Bantu 323
Kavirondo, and consists of water pots, cooking pots, trade pots, etc.

Dyes; tanning.—These people do not use dyes, neither do they tan, but they 381
soften skins by rubbing in fat and hand-working till soft. 386

Arms, etc.—Their shields were formerly made of buffalo hide but are now 411
made of cow hide; the shields are usually very large, curving round the body of the man carrying it. They also make shields of ambatch wood (called *Oriedi*). They have a great fancy for spears with shafts of enormous length, ten feet or more; the heads are very small and insignificant. Use simis and clubs to a small extent; the former weapons are however I think copied from the Masai or Nandi. Also use bows and arrows; the arrows were formerly poisoned, but